

Gracell Biotechnologies Inc GRCL under CEO Wei Cao



6		H	T	T		3	2	2		7
5		H	H	H		3	3	3		9
4		H	H	T		3	3	2		8
3		H	H	H		3	3	3		9
2		H	H	H		3	3	3		9
1		H	T	T		3	2	2		7

### HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN                    THE GENTLE, WIND  
 Below CH'IEN                THE CREATIVE. HEAVEN

This hexagram means the force of the small – the power of the shadowy - that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 holds the five strong lines in check.

In the Image it is the wind blowing across the sky.  
 The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

## THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin. The **moment for action** on a large scale has not yet arrived. King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**;

there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

**Only through the small means of friendly persuasion can we exert any influence. The time has not yet come for sweeping measures.**

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

## THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

**Refines** the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;

yet, being **nothing** but air, without solid body,

it **does not** produce great or lasting effects.

So also an individual,

in times when he **can produce no** great effect in the outer world,

can do nothing except **refine the expression** of his nature in small ways.

## THE LINES

Nine in the second place means:

He allows himself to be drawn into returning.  
Good fortune.

One **would like** to press forward,  
**but** before going farther  
one sees from the example of others like oneself that this **way is blocked**.  
In such a case,  
if the effort to push forward is **not in harmony** with the time, 2  
a reasonable and resolute man will **not expose** himself to a personal rebuff,  
but will **retreat** with others of like mind.  
This brings good fortune,  
because he does others of like not **needlessly jeopardize** himself.

Nine in the third place means:

The spokes burst out of the wagon wheels.  
Man and wife roll their eyes.

Here an **attempt** is made to press forward forcibly,  
in the obstructing that the obstructing power is **slight**.  
But since,  
under the circumstances power actually lies with the **weak**,  
this sudden offensive is doomed to **failure**.  
**External conditions** hinder the advance,  
just as loss of the wheel spokes stops the progress of a wagon.  
We do not yet **heed** this hint from fate,  
hence there are **annoying arguments** like those of a married couple.  
Naturally this is not a favorable state of things,  
for though the situation may enable the weaker side to hold its ground,  
the difficulties are **too numerous** to permit of a happy result.  
In consequence  
even the strong man cannot so use his power  
as to exert the right influence on those around him.

- He experiences a **rebuff** where he expected an easy victory, and
- he thus **compromises** his dignity.

Nine in the fifth place means:

If you are sincere and loyally attached,  
You are rich in your neighbor.

Loyalty leads to **firm ties** because it means that each partner **complements** the other.

- In the **weaker** person loyalty consists in **devotion**,
- in the **stronger** it consists in **trustworthiness**.

**This relation of mutual reinforcement leads to a true wealth**

that is all the more apparent because it

- is not selfishly hoarded but
- is shared with friends.

Pleasure shared is pleasure doubled.

## **MOVING HEXAGRAM**

### **HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)**

Above KEN KEEPING STILL, MOUNTAIN

Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,

through which we take food for nourishment,  
the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

### **THE JUDGMENT**

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
  - on whom he bestows his care and
  - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,  
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

## THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:

when in the spring the life forces stir again,  
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":

thus

in the early spring, when the seeds fall to earth,  
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure,  
and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.